

Narrate unto them the history (of the men of old), that haply they may take thought” (*al-Araaf* 175-76). It is clear that this parable applies to the one who knows the truth and refuses to accept it, like the Jews who knew that the Prophet Muhammad (peace be upon him) was a true messenger from the Lord but they disbelieved in him.

This is all of the story that Allah gives us. Some say that the verse refers to Balaam ibn Baoura who was a pious person and then he became a disbeliever. Some say it refers to Umayya ibn Abu as-Salit who worshipped Allah during the days of ignorance and who had met the Prophet but refused to believe in him out of envy. He had hoped that he would be the next messenger to be sent. We do not possess any authentic text that clearly identifies who the verse refers to. “To receive the signs of Allah and then to disbelieve in them” is a description of someone who is very similar to Satan. This is so because Satan became a disbeliever after he clearly knew and recognized the truth. This is one of the things that the Prophet (peace be upon him) feared most for his nation. Al-Hafez Abu Yala recorded from Hudhaifa bin al-Yaman that the Messenger of Allah (peace be upon him) said, “From the things that I fear for you is a man who recites the Quran until you see its splendor upon him. His cloak is Islam and he wears it until Allah wishes and then he throws it behind his back and attacks his neighbor with a sword and accuses him of polytheism.” [Hudhaifa] said, “O Messenger of Allah, which should be killed, the one who is attacking or the one who is attacked.” He (peace be upon him) said, “Nay, the one who is attacking.”

## **Satan s fear and fleeing from some of the slaves of Allah**

If a slave holds fast to Islam, has a sincere belief in his heart and stays within the bounds set by Allah, then Satan departs and flees from him. The Prophet (peace be upon him) said to Umar,

إن الشيطان ليفرق منك يا عمر

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<sup>1</sup>Ibn Katheer said, “Its chain is good.” *Tafseer ibn Katbeer, vol. 3, p. 252.*

“Satan most certainly flees from you, O Umar.”<sup>1</sup> He also said about Umar,

ز لَأَنْظُرَ إِلَى شَيَاطِينِ الْإِنْسِ وَالْجِنِّ قَدْ فَرَوْا مِنْ عَمْرٍ

“I certainly see the devils of jinn and mankind fleeing from Umar.”<sup>2</sup>

But that situation was not solely for Umar. Whoever possesses a strong faith can overcome Satan, defeat him and belittle him. It states in a hadith,

إِنَّ الْمُؤْمِنَ لَيَنْضِي شَيَاطِينَهُ كَمَا يَنْضِي أَحَدَكُمْ بِعَيْرِهِ فِي السَّفَرِ<sup>3</sup>

“The believer emaciates his devil in the same way that one of you weakens his camel during traveling.”<sup>4</sup> Ibn Katheer stated, after recording this hadith, “Seizing his devil means grabbing his forelock and overpowering him like what is done to a camel if he escapes and is captured?”

It is even the case that a Muslim may have such a strong effect on his “partner” or “companion” from among the jinn that the jinn becomes a Muslim. Muslim and Ahmad have recorded from the Prophet (peace be upon him),

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<sup>1</sup> This was recorded by Ahmad, at-Tirmidhi and ibn Hibban with a *sahib* chain. See al-Albani, *Sahib al-Jaami*, vol. 2, p. 74.

<sup>2</sup> Recorded by al-Tirmidhi with a *sahib* chain. See *Sahib al-Jaami*, vol. 2, p. 329.

<sup>3</sup> The text of the hadith in the work by al-Ashqar has a number of mistakes to it. Above is the correct text taken from *Musnad Ahmad*.—JZ

<sup>4</sup> This was recorded by Ahmad. [Shuaib al-Arnaoot and Adil Murshid point out that the chain of this hadith is weak because it contains Abdullah ibn Lahiyah who was of weak memory. See Shuaib al-Arnaoot and Adil Murshid, *Musnad al-Imam Ahmad* (Beirut: Muassasah al-Risaalah, 1997), vol. 14, p. 504. The chain also contains another weakness that they did not mention. This weakness is that the same ibn Lahiyah used to commit *tadlees* (wherein he would use a vague term that did not show how he received the hadith) and, in this narration, he used a vague term in the chain. Hence, one cannot be certain as to whom ibn Lahiyah actually heard this hadith from.—JZ]

<sup>5</sup> Ibn Katheer, *Al-Bidaayah wa al-Nibaayah*, vol. 1, p. 73. [This interpretation by ibn Katheer is based on the incorrect wording of the hadith. Allah knows best.—JZ]

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ قَالُوا وَإِيَّاكَ يَا رَسُولَ  
اللَّهِ قَالَ وَإِيَّايَ إِلَّا أَنْ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ

“There is not one of you who does not have his partner from among the jinn.” The people asked, “Even you, Oh Messenger of Allah?” He answered, “Even me, but Allah has helped me against him and, therefore, he only commands me to do good.” Imam Ahmad has also recorded this hadith from Ibn Abbas with the wording, “But Allah has helped me against him and he embraced Islam.” And Muslim recorded from Aisha, “But my Lord aided me against him until he submitted.”

## The jinn were made subservient to Solomon

Allah made all the jinn and devils subservient to the Prophet Solomon (peace be upon him) and they all performed what he wished. He punished and imprisoned those who disobeyed. Allah says in the Quran,

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾ وَالشَّيَاطِينَ  
كُلَّ بَنَاءٍ وَعَوَاصٍ ﴿٣٧﴾ وَءَاخِرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ

“So We made the wind subservient unto him, setting fair by His command whatever he intended. And the devils, every builder and diver (made We subservient), and others linked together in chains” (Saud 36-38). He also said,